

Christian Secretary.

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"WHAT THOU SEEEST, WRITE—AND SEND UNTO THE CHURCHES."

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For the Christian Secretary.

Home Missions.

EXTRACT OF A LETTER FROM REV. A. MINER, JR.,
FRAIRIEVILLE, W. T., SEPT. 1, 1846.

I have visited most of the fields occupied by our missionaries in this Territory—all, I believe, except two, and am prepared to say, unqualifiedly, for the encouragement of the friends of Home Missions, that a more self-denying, and laborious set of men, can nowhere be found, than those with whom the Home Mission Society is blessing the growing villages and rising religious institutions of Wisconsin. Indeed, with the exception of some two or three, the churches which you have aided possess almost the entire efficiency of the Baptist denomination in this great territory. We have one proof of this, in the fact that there are now some ten or twelve meeting houses finished, or being erected by those churches. Could our friends who have contributed to your treasury for the support of your missionaries, have accompanied me from church to church, and heard the expressions of gratitude for their benevolence, which I heard, they would have felt more than ever, that "it is more blessed to give than to receive."

In the course of my tour, I found some disciples of Christ who had not seen a minister of the gospel for two years, and whole neighborhoods which scarcely since their settlement in the territory had enjoyed the privilege.

There are several important fields where ministerial labor is greatly needed—two churches in enterprising and growing villages which are destitute, and one very interesting neighborhood in Dodge county, where there are about 40 Baptist members, but no church as yet constituted. I trust there will soon be one constituted in that place.

We need good ministers in the territory very much—men of experience and enlarged views—men who will not be turned aside from their appropriate duty to promote new and extravagant notions, but who will be content to glory in the cross of Christ, and preach it as the only efficient instrument of the world's regeneration.

NEW ORLEANS.

A letter was received some time since, at the Home Mission Rooms, from Rev. I. T. Hinton, of New Orleans, communicating his resignation as our missionary, with interesting remarks respecting the agency of the Society in establishing a church of our denomination in that important city.

As Mr. Hinton has deemed it expedient to receive the patronage of another Society, and dissolve his connexion with ours, it is not probable that we shall receive any further official reports from him or the church. It may therefore be proper at this time, to say, that great solicitude has been felt by the successive Boards of Managers of this Society, for that place, and the most liberal provision in their power has been made to sustain a minister and establish a church there. As early as 1834, only two years subsequent to the organization of the Society, a prominent minister of the denomination was appointed to labor in N. O., and a liberal amount was expended for his support while on the field. Circumstances beyond his control, or that of the Society, prevented his remaining long; but after his return others were appointed to make the same attempt, all of whom were unsuccessful, until 1844, when Rev. Mr. Holman, and subsequently Rev. Mr. Hinton, were appointed. By their joint efforts a church was organized, and funds to a considerable amount were raised to carry out the general plan of operations. By those funds a lot, in a central situation, was purchased, a Lecture-room erected, and arrangements were entered into for the building of a house of public worship.

In February last, Mr. Hinton, on his application to the Board, was re-appointed for a second year's labor and support, on which appointment, however, he served but three months,—his resignation taking effect on the 1st of April. But for the circumstances which led to the dissolution of his connection with us, the Society, without doubt, would have been happy in carrying forward to its consummation, a work of such importance as the establishment, beyond dependence upon missionary funds, of a church of Christ in New Orleans. It is gratifying to be able to close this article with a quotation from Mr. Hinton's letter. "Your Board will ever have reason to rejoice that, though long, too long delayed, (by circumstances, perhaps beyond their control,) it has been instrumental in estab-

lishing a church in the chief city of the West, which will afford, under the divine blessing, spiritual comfort and deliverance to multitudes of immortal souls."

BENJ. M. HILL, Cor. Sec.

The Last Hours of Eminent Persons.

But many as we should naturally expect, throw off concealment in that hour, and appear in their simple unvarnished characters. This may be attributed to different causes. Either they have become sick of the world, and its hypocrisy, and then, escaping from restraints, resolve at last to act themselves; or, losing respect for its fawning sycophants, they neither fear their scorn, nor care for their opinion; or alarmed in the prospect of entering eternity, they vent in a selfish spirit to their true emotions; or in the temper of the true Christian, humble, honest, simple, sincere, they speak forth the calm repose of their souls on the Rock of Ages, or their triumphant raptures in the prospect of everlasting joy. Under one of these classes falls the virgin queen of England, who in her dying moments, being informed that she had come to the termination of her proud career, is said to have exclaimed, in her anxious desire for continued life, "Millions of money for an inch of time." Her haughty spirit, which had never been known to cower, was forced to bow before the sceptre of death. When God began to deal with her, she felt that she had not "an arm like Him." Here also belongs the English chancellor, Thurlow, who died with an oath upon his tongue. He was callous to duty and to shame, and spoke in the dialect of the lower regions, as if the echo were heard before, not after the sound. "Such a man might have received priestly absolution, and partaken of the sacrament, as a preparation for his last journey; but what hope could there be in his death?"

There was no hypocrisy at the death bed of Charles IX. It was in his reign that the massacre of St. Bartholomew swept off from the earth so much precious blood of the saints. This king wept profusely in the presence of his Huguenot nurse, and other attendants, and condemned himself for the part which he had taken in the tragic event. "Ah my nurse," he said, "my beloved woman, what blood! What murders! Ah! I have followed wicked advice. Oh my God, pardon me and be merciful. I know not where I am, they have made me so perplexed and agitated. How will all this end? What shall I do? I am lost forever! I know it." In contemplation of his sins his handkerchief was drenched in tears, and his last moments were indescribably miserable. This was not, as of Israel suggests, "the effect of religion operating on a feeble mind;" but of an awakened conscience, calling the royal sinner to account, and compelling him to speak out honestly and sincerely.

Deeply affecting is the narrative of the last days of the celebrated John Randolph, of Roanoke. In his case conscience seemed to have triumphed over conventional forms and usages, and without fear of man he spoke as he felt. The account is from the deposition of Dr. Parish, the physician who attended him in his last moments. "The morning of the day that John Randolph died, I received an early and earnest message to visit him. Several persons were in the room, but soon left it, except his servant John, who appeared affected at the situation of his dying master. I remarked to John, soon after I arrived, that I had seen his master very low several times before, and he had revived, and perhaps he would again. The patient directly said, 'John knows better than that.' . . . He then said, 'John told me this morning, master, you are dying.' I made no attempt to conceal my views. On the contrary, I assured him I would speak to him with entire candor on the occasion, and told him it had been rather a subject of surprise that he had continued to live so long.

"He now made his preparations to die. Between him and his faithful servant, there appeared to be a complete understanding. He directed John to bring his father's breast-button, which was immediately produced. He then directed him to place it in the bosom of his shirt. It was an old-fashioned, large size, gold stud. John placed it in the button-hole of the shirt-bosom; but to fix it completely required a hole in the opposite side. When this was announced to his master, he quickly said, 'Get a knife and cut one.' I handed my penknife to John, who cut the hole, and fixed the valuable relic to the satisfaction of the expiring patient. A napkin was also called for, and was placed over the breast of the patient. For a short time he lay perfectly quiet; his eyes were closed, and I concluded he was disposed to sleep.

He suddenly aroused from this state, with the words, 'Remorse! Remorse!' It was twice repeated; the last time at the top of his voice, evidently with great agitation. He cried out, 'Let me see the word.' No reply followed,—having learned enough of the character of my patient to ascertain, that when I did not know exactly what to say, it was best to say nothing. He then exclaimed, 'Get a dictionary; let me see

the word!' I cast my eyes around, and told him I believed there was not one in the room. 'Write it down then; let me see the word.' I picked up one of his cards from the table. 'Randolph of Roanoke!' and inquired whether I should write on that? 'Yes, nothing more proper;' then with my pencil, I wrote REMORSE. He took the card in his hand with intensity, and fastened his eyes on it with intensity. 'Write it on the back,' he exclaimed. I did so, and handed it to him again. He was excessively agitated at this period; he repeated, 'Remorse! You have no idea what it is; you can form no idea whatever; it has contributed to bring me to my present situation; but I have looked on the Lord Jesus Christ, and hope I have obtained pardon.' He then said, 'Now let John take your pencil and draw a line under the word!' which was accordingly done. I inquired what was to be done with the card? He replied, 'Put it in your pocket; take care of it; when I am dead look at it.' The original is now in my possession.

"This was an impressive scene. All the plans of ambition, the honors and wealth of this world, had vanished as bubbles in the water. He knew and he felt, that his very moments were few, and even they were numbered."—Ch. Review.

The Sinner Robbing God.

Consider what you are, and what you are doing.

That you are by nature and practice a sinner, I suppose you will not question or deny. But every sinner is a robber of God, for he withholds from God his due, and is living in open rebellion against His authority. Do you ask—"wherein do we rob God?" I answer—1. You rob God of your affections. God requires that you "love him with all your heart, and with all your soul, and with all your might;" and if you do not thus love Him, you rob God of that which is His right. But you are not only guilty of withholding your affections from God, but you transfer them to improper objects—to yourself, to sin, and the world. In this you are acting like one who should steal his father's property and bestow it upon a thief, or squander it in base and ruinous pleasures. For the thousands of blessings that God has bestowed, have you rendered Him your grateful thanks? If not, then are you a robber of God, and refuse to your Heavenly Benefactor what you, as a parent or friend, would demand from others whom you may have benefited in the slightest degree.

The same is true of all the emotions or affections of the mind. It might be shown that all, all are taken from God and devoted to selfish or carnal things.

2. You rob God of your time. For what purpose does God prolong your days, but that you may glorify Him, do good to others, and work out your own salvation with fear and trembling? Your time is not your own, as that you may employ it as you please. God commits it to you as a steward, that you may improve the talent for Him; that when He calls you to give an account thereof, you may do so with joy, and receive the reward—"Well done, good and faithful servant; enter thou into the joy of thy Lord." Do you employ your time as God requires you should; or do you not rather spend it mostly, if not altogether, in seeking your own gratifications and worldly interests? Are you striving for the honor that cometh from God, or that which cometh from man? Are you seeking the wealth of this world, or laying up treasures in heaven? Let conscience answer—let days and years reply!

3. You rob God of your wealth. God says (and you cannot, dare not question His truth)—"The silver is mine, and the gold is mine, saith the Lord of Hosts." "Every beast of the forest is mine, and the cattle upon a thousand hills." Whatever you possess of the wealth of this world, is the gift of God; or a talent committed to your trust, to be used as He has directed. Do you so regard your wealth, and do you use it with supreme reference to the honor of the Giver? Let the little you spend for the glory of God, and the much you misspend for the glory of self, answer the question, whether you are a robber or not.

It is melancholy and humiliating to think of the thousands of millions robbed from God, and sinfully wasted in drunkenness and debauchery—in destructive wars and the pomps and vanities of earth! Oh, the folly, wickedness and madness of men! Were the wealth that is worse than wasted in promoting sin and ruin, consecrated to the glory of God and the good of man, how soon would every "desert blossom as the rose," and the whole earth become as "the garden of the Lord." Reader, are you adding your mite to that wholesale robbery of God that has been going on for thousands of years, and is still in active progress?

4. You rob God of your influence. God has bound men together by various bonds, that they may exert on each other a beneficial, purifying and saving influence; and however humble in life the individual may be, he holds a mighty influence for God or for Satan, for good or for evil, for time and for eternity. This moral power is exerted

and felt in the family circle, and in all the social, civil and religious relations of life.—It is operative every day and hour of life; and even after death continues to operate through future ages and generations. Tremendous responsibility! Well may each one solemnly inquire—As a parent, friend or citizen, am I on the Lord's side, or on Satan's? am I with Christ or against him? am I helping to save or destroy the souls of men? Am I an impenitent sinner?—then am I robbing God of my influence, and exerting it in every possible way to ruin myself and others.

5. You rob God of your mental talents or endowments. These, whether much or little improved by education, are the gifts of God. He has given you the powers of memory, reflection and judgment, that you may remember God and your duty—that you may reflect on your latter end and eternal realities; and that you may judge the things that are excellent, and determine to pursue the path that leads to eternal life. But while you forget God and your duty—while you pass your days without serious consideration, and while you judge darkness to be light, and light to be darkness, are you not robbing God of your noble powers of mind, and prostituting them to ignoble and sinful purposes?

Lastly. You rob God of your souls.—Thus saith the Lord, "All souls are mine." But you say, "Nay, my soul is my own, and if I choose I will defend and ruin it by sin." God has a double claim on your soul, for He created it, and gave his only begotten Son to redeem it. Your robbery and guilt are therefore twofold, if you have not given your soul up to God in Christ Jesus. If you are not a child of God, then are you the servant of sin and the slave of Satan. Consider the value of a single soul—of your soul. It is worth more than all the material universe—than all the suns and stars that glitter in the firmament of heaven! Will you then rob God of that precious soul—will you rob Christ of that purchased jewel—purchased at infinite cost, that he might therewith adorn his glorious mediatorial crown? What robbery can equal this? To such guilt, what greater can be added?

I close with one reflection. No creature ever was or ever will be enriched by robbing God. Angels tried the experiment, but they thereby became devils, lost heaven, and are "reserved in chains of darkness to the judgment of the great day." Adam tried it, and robbed himself and his posterity of the image and favor of God—of an earthly paradise and heavenly rest; and involved a race in sin and misery. The world has been robbed God for six thousand years, and yet the world is filled with sin and woe.

You, impenitent reader, have been robbing God all your life, and yet you are "poor and wretched, and miserable, and blind, and naked," and must forever remain so, unless, by obeying the gospel, you "present your body and soul a living sacrifice to God, which is your reasonable service."

—Chr. Intell.

The First Printed Bible.

The earliest book, properly so called, is now generally believed to be the Latin Bible, commonly called the Masarin Bible, a copy having been found about the middle of the last century in Cardinal Masarin's library, at Paris. It is remarkable that its existence was unknown before; for it can hardly be called a book of very great scarcity, nearly twenty copies being in different libraries, half of them in those of private persons in England. No date appears in this Bible, and some have referred its publication to 1452, or even to 1450, which few perhaps would at present maintain; while others have thought the year 1455 rather more probable. In a copy belonging to the Royal Library at Paris, an entry is made, importing that it was completed in binding and illuminating at Mentz, on the feast of the Assumption, (August 15), 1456. But Trithemius, in the passage above quoted, seems to intimate that no book had been printed in 1452; and considering the lapse of time that would naturally be employed in such an undertaking, during the infancy of the art, and that we have no other printed book of the least importance to fill up the interval till 1457, and also that the binding and illuminating the above mentioned copy is likely to have followed the publication, at no great length of time, we may not err in placing its appearance in the year 1455, which will secure its hitherto unimpaired priority in the records of bibliography. It is a very striking circumstance, that the high-minded inventors of this great art, tried at the very outset so bold a flight as the printing an entire Bible, and executed it with astonishing success. It was Minerva, leaping on earth in her divine strength and radiant armor, ready at the moment of her nativity, to subdue and destroy her enemies. The Masarin Bible is printed, some copies on vellum, some on paper of choice quality, with strong, black, and tolerably handsome characters, but with some want of uniformity, which has led, perhaps unreasonably, to a doubt whether they were cast in a matrix. We may see in imagination, this venerable and splen-

did volume leading up the crowded myriads of its followers, and imploring, as it were, a blessing on the new art, by dedicating its first fruits to the service of heaven.

Christianity Planted in Egypt.

A London correspondent of the Philadelphia Inquirer communicates the fact that a Christian Church was about to be erected in the "Land of Egypt"—a land where the light of Divine truth, more than three thousand years ago, shone just enough to reveal its utter darkness; and where, both since and a long time previous, vegetables and reptiles, stars which gem night's canopy, as well as sun and moon, have been adored, instead of the great Creator. He says:—

"Among the wonders of modern Egypt, that, to a contemplative mind, though utterly opposite in their nature and character, outvie those stupendous works of the olden time—wonders, too, which all owe their creation to the old man, himself the greatest wonder of them all, Mehemet Ali—among them may be named a splendid Protestant Christian Church, now in progress of erection in the most splendid portion of the Frank quarter of Alexandria. The following is the enumeration of Europeans whose fixed or occasional residence made such a structure necessary: In 1845, permanent residents, 107; travelers in transit, 2,200; ship's crews, 2,007; tourists, 166; total, 6,050. For these it was proposed to erect a very humble structure, and the British resident (Col. Campbell) mentioned the matter to Mehemet Ali. He at once gave a plot of ground on the south side of the Great Square, intimating his wish that the building should correspond in size and magnificence with the other buildings in the neighborhood. By an act of Parliament, where British subjects abroad raise one half of the support of a clergyman, the Government may contribute the same amount, and the clergyman may be Episcopal or Presbyterian, according to the majority of those for whom the church is intended. In this case, the majority being Episcopalians, the clergyman was licensed by the Bishop of London. The building is dedicated to St. Mark, and is the first Christian edifice in that region in modern times."

Music for Men and Angels.

When the work of creation was completed, the morning stars (angels) sung together, and all the sons of God shouted for joy.

When our blessed Saviour became incarnate, angels sang their sweetest song at his birth, on the plains of Bethlehem. Let there be music on earth, as there will be eternal music and songs in heaven.

Let all learn to sing, and, if possible, to play on instruments. If time is scarce, take time, and rely upon it, you will regain that time, both in increased mental and physical efficiency through life, so as to make up this time, and especially in prolonging life itself. Let children and youth more especially be encouraged to sing.—The growing custom of relieving the tedium of the school-room by interspersing music, is admirable. Let it be practiced often through the day, throughout all the schools in Christendom. It will greatly promote study, as well as cultivate this delightful and moralizing faculty, and also render the school-room attractive, instead of repulsive. It will keep alive this strong native passion, now allowed to slumber, and finally die by disuse. As all children have this faculty by nature, all can or could have become good singers and players, if it had been early and duly cultivated. Let mothers sing much to their children, as well as strike up cheerful lays when about the house and garden, so as to inspire this divine sentiment in all about them, as well as thereby give unrestrained expression to those lively, buoyant, elevated, happy feelings, so abundant by nature in their souls.

Song in woman is inexpressibly beautiful. She is pre-eminently adapted to pour forth her whole soul in strains of melting pathos. She is a better natural musician than man; and hence can diffuse in society those pure feelings and holy aspirations inspired by music—especially female singing. She can thereby charm her wayward children, and supplant the angry by the enchanting and subduing. When her children become fretful or ill-natured, she can sing them out of temper into sweetness, more effectually than by scolding or chastisement. One sweet tune, when they are wrangling, will quell wrath, and promote love, a hundred-fold more than whips. The former is irresistible, and tames down their rougher passions at once; the latter only re-ignites. Sweet music will hush still any crying child, and dispel anger as effectually as the sun fog. If mothers would sing their children out of badness into goodness—would sing to make and keep them good, and because they were good—how sweet and heavenly-dispositioned they might render their children!

Music should, therefore, be almost an indispensable qualification and pre-requisite for marriage, and then be cultivated after marriage, even more than before; whereas domestic cares too often drown its happy

notes. Home is the very orchestra of music. All women should be good singers and players, and may often avert the ill-temper and contentiousness of husbands, by frequently charming them with singing much. Angels live in song, and she approximates nearer to them than any other earthly creature. Let woman "cultivate the gift which is in her." Let children be encouraged to tune their young voices when about the house and fields, both singly and in concert, as well as persuaded to sing instead of contending. Let boys be encouraged to whistle, and play on instruments, and laborers make field and forest ring, and echo with their lively thrilling notes.—American Phrenological Journal.

The Church's Weapons.

When kings assemble their armies and make war with the church, she too puts on her armor and goes forth to the battle.—But not sword, nor spear, nor buckler belongs unto her. With what then does she fight? A mightier weapon is hers—omnipotent to save—omnipotent also to destroy. It is PRAYER. What is it which has broken so many leagues, routed so many armies, overthrown so many kings, ruined so many great kingdoms, and brought to nothing so many wise counsels and deep-laid plots—what but the prayers of the church? These have been her only weapons of defence—these she has wielded on all occasions of difficulty and danger, nor shall she ever wield them but in triumph. With these has she fought her way over all opposition, and while behind, in her path, lies the wrecks of armies and empires, still she goes forth conquering and to conquer. Her strength is undiminished by all the enemies she has vanquished, and all the battles she has won. When was there a kingdom in the earth able to stand before the churches' prayer? Time would fail to tell of all the wonders which have been done by believing prayer—but one thing it becomes the friends of truth not to forget, and it is this—that these wonders are not confined to ancient times.

Prayer is still working deliverance in the midst of the earth. It is still removing mountains, drying up seas, felling armies, opening prisons, breaking up the fetters of the captive, and raising the dead. These wonders shall continue to be wrought by God's praying people till the end of time. Why, then, should opposition discourage, or danger terrify the church? Has not prayer vanquished her enemies before, and may it not vanquish them again?—Wye's Sermon.

Visiting the Poor.

I cannot imagine hardly anything more useful to a young man of active and powerful mind, advancing rapidly in knowledge, and with high distinction either actually obtained or close in prospect, than to take himself—to the abodes of poverty, and sickness, and old age. Every thing there is a lesson; in every thing Christ speaks, and the Spirit of Christ is ready to convey to his heart all that he witnesses. Accustomed to the comforts of life, and hardly ever thinking what it would be to want them, he sees poverty and all its evils; scanty room, and too often scanty fuel, scanty clothing, and scanty food. Instead of the quiet and neatness of his own chamber, he finds, very often, a noise and confusion that would render deep thought impossible; instead of the stores of knowledge with which his own study is filled, he finds, perhaps, only a prayer-book and a Bible. Then let him see—and it is no fancied picture, for he will see it often if he looks for it—how Christ is to them who serve him, wisdom at once, and sanctification and blessing. He will find, amidst all this poverty, in those narrow, close, and crowded rooms—amidst noise and disorder, and sometimes want of cleanliness also—he will see old age, and sickness, and labor, borne not only with patience, but with thankfulness, through the aid of that Bible, and the grace of that Holy Spirit who is his author. He will find that while his language and studies would be utterly unintelligible to the ears of those whom he is visiting, yet that they fit their turn, have a language and feelings to which he is no less a stranger. And he may think, too—and, if he does, he may forever bless the hour that took him there—that in fifty years or less, his studies and all concerned with them will have perished forever, whilst their language and their feelings, only perfected in the putting off their mortal bodies, will be those of all-glorified and all-wise spirits, in the presence of God and of Christ.—Dr. Arnold.

DEATH OF THE REV. JOHN TENKENT.—A few minutes before he expired, holding his brother by the hand, he broke into the following raptures: "Farewell, my brethren! farewell, father and mother, farewell world with all thy vain delights. Welcome, God and Father; welcome, sweet Lord Jesus! Welcome death; welcome eternity." Then with a low voice, he said, "Lord Jesus, come Lord Jesus!" And so he fell asleep in Christ, and obtained an abundant entrance into the everlasting kingdom of his God and Saviour.

Christian Secretary.

HARTFORD, FRIDAY, NOV. 13.

The Deluge a Miraculous Interposition.

We have been interested in reading an article with this title, from the Church of England Quarterly Review, copied into a late number of Littell's Living Age. A work entitled "Description of the Skeleton of an extinct Gigantic Sloth; with Observations on the Osteology, Natural Affinities, and probable habits of the Megatheroid Quadrapeds in general," by Richard Owen, called out the remarks before us. The writer combats the opinion of Mr. Owen and other geologists, that these remains were deposited before the creation of man, and that the strata in which they are found render the Mosaic account of the creation inadmissible, and maintains that the deluge as it is described by Moses, was most certainly supernatural; while geologists have most unaccountably assumed that it was brought about by natural causes.

The question, however, still remains—says the writer in the review—how these fossils acquired their present appearance and position in the earth? We say it by natural—was it by supernatural agency? We assert that the deluge bears, on the very face of things, indubitable proofs of its being brought about by supernatural agency; and this, therefore, will carry with it evidence to decide the other question, and afford the means of showing by what kind of supernatural agency the fossil remains have been brought into the condition and situation in which they now appear. The deluge and its concomitant circumstances are therefore the question to which the writer principally directs his attention.

After quoting the passage in Genesis where God directed Noah to build the ark and gave him the dimensions for building it, he assumes, very correctly, that this plain statement of a fact is presented to us as an object of faith, and needs no human ingenuity or research to make it more credible; it is quite sufficient that the divine word has revealed it; nor is it consistent with faith in the word of God to scrutinize that word under the plea of verifying it, which is often only a pretext to infidelity; the simple scriptural declaration that such a fact as the deluge has happened being verification and proof sufficient to render worse than needless the addition of any facts to the testimony of revelation. Perhaps simple faith ends on such subjects whenever critical inquiry begins; for it would seem to be inconsistent with faith to be caring about proofs of those facts as the scriptures have revealed. But there is a peculiarity in the scriptural account of the deluge which seems especially to court inquiry—that account being singularly full and minute in its details; therein the dimensions of the ark are most accurately given, and the dates and all the chief circumstances are most minutely recorded. We are told directly what it could contain, and indirectly what it did contain; and both when it was filled and when it was emptied. Now all these facts, and dates, and figures, were given to us, not accidentally, but designedly; it might be to encourage the further inquiry of the admiring and adoring believer, or to challenge the researches and questionings of the caviller.

From the dimensions given, the writer concludes that the length of the ark was five hundred and forty-seven feet—breadth, ninety-five feet—height, fifty-four feet. The length of a first rate ship of war—the *Nelson* of 120 guns—is two hundred and five feet—breadth, fifty—height, twenty-four. The length of the *British Queen* steamship is two hundred and forty-three feet—breadth, forty—height, twenty-nine. The proportions of these vessels will thus be:—

The *Ark*—The breadth one sixth of the length, and the depth one tenth.

The *Nelson*—The breadth one fourth of the length, and the depth short of one ninth.

The *British Queen*—The breadth one sixth of the length, and the depth more than one eighth.

He supposes it clearly impossible that a vessel of the length and breadth of the ark could be otherwise than a floating vessel, designed for perfectly still waters, and that it was flat bottomed and straight sided, both as making it more buoyant and as giving it the greatest capacity. It was devoid of all sailing properties, had neither rigging nor rudder; its build was simply that of a huge float, to all outward appearances at the mercy of the wind and the waves. The extraordinary length of the ark proves at once the miraculous power that was at every moment in exercise for its preservation; since no vessel of the ark's proportions could naturally live for an hour in disturbed waters, the very first wave that rose would inevitably break its back and rend it entirely asunder; nor, with all our experience in ship-building would it be possible to construct a vessel of the ark's proportions to navigate it from Dover to Calais in rough weather—the least swell of the ocean, by raising one end and depressing the other, would break it in the middle and cause it to founder; nor could any possible contrivance or ingenuity of construction prevent this consequence, and the clear and just conclusion therefore is, that the ark floated in perfectly still waters; and, that whatever might be the agitation of the great deep, when its foundations were shaken up, or whatever the force of the currents as the seas kept advancing and gaining on the land, yet must the waters around the ark and for a considerable distance of necessity have been calm and still. Notwithstanding the ocean, for one hundred and fifty days was heaving and swelling and rolling onward upon the land, increasing in depth at the rate of one hundred and seventy-six feet each day, yet around the ark the finger of the Almighty had drawn a line, and then said to the ocean, "Hitherto shall thou come, but no further, and here shall thy proud waves be stayed."

The writer estimates that the capacity of the ark was equal to 2,000,000 cubic feet; but this knowledge does not enable us to determine the number of animals it could contain without a perfect knowledge of the habits, size and the food of every creature that exists. Nor would this knowledge be sufficient; for so multiplied are the variety of the genera in almost all the orders of aves and mammals, that the most discriminating judgment is necessary to distinguish what was the parent stock. So far as the scriptures have revealed facts, just so far do we make our proofs good; but where they cease to explain, there we cease to comprehend.

The summit of Arrarat is 15,000 feet, or nearly three miles above the level of the ocean, and the writer supposes the ark grounded when the waters were at their utmost height. After a table of dates and some remarks upon Jewish time, he says:—

"It will be seen in the above computation of dates that the ark grounded on the 17th of the 7th month.

(30th of March) and that the waters having prevailed upon the earth 150 days, calculating from the 24th of Nov. when the rain first fell, began from the date of the 150 to abate; the ark, therefore, grounded when the waters were at their utmost height, and a day or two previous to their ebb, or their return to their place again; but the waters at their utmost height were fifteen cubits upwards. But upwards of what? is the question—the highest point of land we may naturally conclude to be the ark, as fifteen cubits is twenty-six feet, the ark drew 26 when afloat and burdened—i. e., very nearly half its height, which agrees with the draught of all large vessels when fully manned and stored. This fact was by no means an unimportant one to ascertain, since nothing satisfactory could be determined upon reference to the interior arrangements of the ark, and to that portion of it which the animals would be likely to occupy, till the ark's draught was proved, which the above enumeration of Scripture dates seem distinctly to point out."

We must dismiss this (to us) interesting article, with an extract upon the causes of the gigantic fossils being found in high northern latitudes, and another upon the existence before the flood of a species of animals now extinct.

"We are inclined to think that facts prove the current of the waters to have been from south to north in the first instance; and we understand these words, 'the fountains of the great deep were broken up,' as indicating that a new direction was given to the waters of the southern Atlantic ocean, and that they were drawn northward, and they were set in upon the land. There are many circumstances which seem to prove that their course onward was from south to north, while their returning course from north to south is unquestionable; and, supposing this question for the moment to be conceded, one consequence of the assumed fact would be, that the advancing waves would be along with them to the north, all things that would float on the side of the animals and productions of the south. All drowned animals, it is well known, float for a longer or shorter time, according to their bulk; and none would more readily do so for a longer time than the larger animals, such as the elephant and rhinoceros, and the still larger extinct species, which lived generally in the plains or on the low ranges of hills, and would be among the first drowned, and float, therefore, on the surface of the more advanced waters; and would be carried, in consequence, to the extreme north, on the supposition that the point to which the water was drawn was the north. On the same supposition that the course of the waters was to the north, and that they reached that point they paused and ebbcd, and turned again to their place in the south, it is clear that the waters that first reached the Pole would be the last to leave it; for a time they would have no flow nor motion whatever, having flown on so far as they were able, and having no power to return from the great body and resistance of the water which they had reached. In this state of rest they would deposit all that in their first turbulent and rapid course they had borne along with them, and which, had by that time, become saturated and decayed; and exactly as we should suppose, we find it to be: the whole of the north of Europe and Asia, so far as it has been examined or observed, is covered with species of skeletons and disjunct bones, and even with the actual carcasses of the rhinoceros and the elephant; they are found in the deposits of mud that form the soil of the extensive plains in the north of Russia, embedded 25 feet and more beneath the surface; they have been found whole in a frozen state in lat. 64, and even in lat. 74; and their disjunct bones, in almost incredible profusion, are scattered over the whole of Europe, north from the Ural Mountains, on the confines of Siberia, to the mouth of the Severn. The plains of Prussia are literally strewn with them; and there is scarcely a bed of gravel in this country to the north of the chalk range that does not contain fragments, larger or smaller according to the locality, of the bones of the Humber, of bones of elephants and other animals that must all have lived under the equator, or nearly so."

"The indications of the course of the current of the returning waters, after the deluge, is still more strikingly seen in the grooves cut in or for the use of the several chains of hills that crossed its path, especially those in the great trough of Scotland; and these would prove that the set of the current in that locality was from northwest to southeast. The rocks that are so peculiar to Westernmost also prove this; for from the Red Pike mountain large blocks have been carried down into the valley of Annandale and into parts of Lancashire; and at Netherbore there are some lying on the surface six feet long, ten feet high, and nine feet wide, lying in a situation which proves the wonderful force of the waters in that rocky chain and its power to scoop out a passage for itself, as there is at present a valley a thousand feet deep between the two hills, and the only serpentine rock in that neighborhood."

"Although mention has hitherto been made only of the bones of the rhinoceros and the elephant as found in such quantities in the gravel, yet the bones of other animals are also found, of a peculiar character and of extinct species. The discovery of the skeletons of these creatures, so unquestionably proving their existence, opens a new subject of inquiry—When did they exist?—in the old world only, or in the new world also? Or when did they become extinct?—prior to, at, or subsequent to the deluge? The Mosaic record says nothing of any tribe of animals left behind to perish altogether, and is blotted out of creation from the period of the deluge; but that is a record of what were saved rather than of those that perished; and it does not negative the supposition of a fact—it does not disprove the possibility of a circumstance—that no such circumstance is alluded to in the Mosaic record, and since it was the purpose of that record to give the truth generally, and not to detail every fact that occurred minutely; thus, in the record of the creation, many facts are omitted to be mentioned which must have happened, and many circumstances not alluded to in the account of the deluge must yet have occurred; and it seems perfectly reasonable to believe—and the more we search into the facts of natural history the more we see reason to believe—that animals, admirably suited to the old world, when men were so few upon it, and the earth so different in its climates and productions to what it is now, might be very ill suited to the new world, when men are designed to multiply upon it so greatly to the end of time."

So far as we can see into the general purpose of the Divine Mind in the creation, it was to give life and the enjoyment of existence to the greatest number that the earth could sustain; but it does not follow of necessity that the species once created should forever remain the same. Even the earth itself is greatly changed from what it once was, and is by no means in that same condition as when first rolled into its orbit a new world from the Creator's hands."

Thanksgiving

Is just at hand, and like its predecessors, it will probably come, and pass away, with its usual amount of roast-turkey, chicken-pies, plum-puddings, visits, parties, weddings, &c., &c., and this is all the importance most people attach to it, and I shall not stop to censure or defend such a practice. Suffice it to say it is coming far short of the recommendation of our chief Magistrate.

But what I have now to say is chiefly to professors of religion, and the reason is—our part of it—gathering should be a religious affair—and this is the letter and spirit of the recommendation. Christians are invited to observe the day by acts of devotion, in their respective places of worship—and it is expected that if any class of persons kept Thanksgiving as it should be kept, Christians will.

And why should we not my brethren observe such a festival? What more appropriate? God has crowned the year with His goodness. The earth has brought forth in abundance for both man and beast. And shall we not acknowledge the hand of Him when we profess to love and serve? Shall we not come into His presence with thanksgiving?

Shall we feast on His bounty and forget the hand that supplies our wants?

The truth is, to presume to keep as a religious festival, our annual Thanksgiving in the way the great mass of religious professors keep it, is an act of hypocrisy. If it is to glut the appetite, and most shamefully abuse the good things given us, far better dedicate it to some Pagan deity, than disgrace religion, and insult its Author by giving it a Christian name.

But a word to my Ministering brethren. I hope you will lay yourselves out this year and prepare as good a Thanksgiving sermon as you can. Not a political, but strictly religious one. And when you get it prepared preach it to your people on the Sabbath before Thanksgiving. Some of them may be weary of it. If you wait till Thanksgiving day, you may as well go into the woods and preach it as anywhere, especially if you are a country pastor.

To my Lay Brethren let me say, do just for once go to meeting on Thanksgiving-day. Supposing your pastor does preach his sermon the Sabbath before. Let him see his brethren all at meeting and I will assure you he will think of something interesting to say. Do you say, 'There will be nobody there.' Go yourself and see. Let the members of the church go, and the congregation will be there. Try it.

But to my christian sisters, poor souls, what can I say? Doomed to tug and toil with all their strength to tempt the Epicurean appetites of their families, they seem to be shut out from the religious privileges of Thanksgiving. What can be done? Are the old customs so arbitrary that they may not be set aside? Must there be so much done on that day? No, verily, you may if you will mingle in the services of the public assembly. If your family are christians, they will be satisfied with anything comfortable for "Supper." And indeed I have known some good housewives prepare an excellent entertainment and attend meeting too with all their household. My Christian Sister go to meeting on Thanksgiving day this year if you can get there, and arrange the "Supper" the best way you can.

Brethren and Sisters, one and all, go up to your places of worship, and with united heart and voice, "Praise God from whom all blessings flow," "Come before His presence with Thanksgiving," and who can tell but God will in mercy remember Zion, and crown the coming year with the rich blessings of His great salvation? S. B.

Slaveholders and the Evangelical Alliance.

The question of the propriety of admitting slaveholders as members of the Evangelical Alliance was discussed at the meeting of the Alliance in London, and a resolution, not now before us, finally adopted, which, if we remember right, left it an open question or in other words did not directly exclude slaveholders from membership. But by recent intelligence from England, it appears that this class of professing christians are not to be allowed the privilege of membership with the Alliance. The principal upon which this is to be brought about is this: "That the resolution originally adopted would not have answered the end proposed, as slaveholders under particular circumstances, might have been admitted to a branch, and be, by that resolution, members of the Alliance; whereas, without a direct allusion to slavery, by the organization adopted eventually, no man could be a member of the Alliance, without the concurrence of every other branch of the organization." This is Sir Culling Eardley Smith's construction of the resolution. A similar opinion has also been expressed by the London Anti-Slavery Reporter, and the London Nonconformist. In plain language the English branch of the Alliance will not permit the American branch to admit slaveholders to membership.

The Graham Case.

The reader will remember that the Rev. W. Graham was suspended from the ministry some time since by the Synod of Cincinnati, for teaching: 1. That the Jewish law regarded the slave not as a man or a woman, but as property; and, 2. That the Head of the Church has authorized the relation between master and slave, involving the right of property not only in the charter but in all the laws he has given for the government of the Church.—The New South Presbyterian Assembly at its session in Philadelphia, in June last, on an appeal of the case pronounced the decision of the Synod unconstitutional and irregular, and therefore null and void, and enjoined the Synod to take constitutional action in the case, and to review and correct its proceedings. The Assembly professed to decide only upon the unconstitutionality of the matter with reference to the truth or error of the sentiments he uttered, and disclaimed the idea of restoring Mr. Graham to his ministerial functions, that duty being left to the Synod by which he was deposed. From the last number of the "Watchman of the Valley," we learn that the Synod of Cincinnati held its annual meeting commencing on the 16th of October, and that the action of the General Assembly came up for consideration, when the Synod refused by a vote of 36 to 11 to comply with the requisition of the Assembly, and they also took that body to reconsider their action.

The Synod claim authority for this decision, on questions sent down by the General Assembly to the Presbyteries in 1839, asking whether the constitution should be so changed as to limit the power of the said Assembly, and make the Synods in all cases the courts of ultimate appeal and final authoritative jurisdiction, and the Assembly an advisory body for all the churches; which questions having been answered in the affirmative became a part of the constitution of the Church.

[DEAR BROTHER BURN:—I have been much gratified in seeing in the Secretary of the 23d and 30th ult., the pieces on ordination. The subject is certainly one of commanding importance at the present time, and has met with an able exponent in your excellent friend, KRON. The following paper was also read at the same ministerial Conference, referred to in the heading of that Article, and is hereby submitted to your disposal. This method of saying some things on the other side of the subject, is preferred to a direct review of what has been published.]

Ordination.—No. 1.

Can a Minister of the gospel be lawfully commissioned without external ordination from the hands of those who have themselves been externally ordained? It will be observed that the question to be considered is not, whether one can be in any sense a minister of the gospel; but whether, as such, he can be lawfully commissioned, without external ordination from the hands of those who have themselves been externally ordained.

From a moment's reflection, it will be seen, that the proper answer to this question must depend very

much upon the definition which shall be given to two words—viz: lawfully and commissioned. By the term commissioned in this proposition, some might understand a real and veritable warrant to preach the gospel; while others might intend by it, more than a suitable recognition of ministerial character, by some regularly constituted authority in the church. So of the qualifying term lawfully, some might understand, that, without which no one could of right preach the gospel; while others might intend by it, only a strong manner of setting forth a rule of scriptural propriety. Now it is manifest that according to the sense which we attach to these words, must depend very much the answer to be given to our question.

For the sake of distinctness, therefore, we shall define the term commissioned, as implying such a warrant as may be made manifest—may be read and understood by christian men. And by lawfully commissioned, we shall understand, a warrant sanctioned by the teachings and spirit of the New Testament on this subject.

With these definitions the question might read thus:—Would the scriptures warrant us, under any circumstances, in acknowledging as regular ministers of the gospel, any who have not received ordination at the hands of those who have themselves been externally ordained?

Before attempting a direct answer, let us briefly inquire, what is ordination—in what does it consist?

Fuller says, it is not the designation of a person to the christian ministry, but to an office in the church. Now the writer is acquainted with no uninspired author whose theology he believes to be, on the whole, more conformed to the teachings of the New Testament, than that of Andrew Fuller. There is no one whose mere word of authority would have more weight in determining his judgment. But with all this deep reverence for his opinions, we have looked in vain in the sacred pages, for confirmation of his views on this subject. If ordination does no more than designate to a particular office in the church, then responsibility of filling that office rests, not with individuals, but with the collective body; and it is difficult to account for that woe which so many of the ambassadors of Christ have felt, urging them to preach the gospel. This difficulty might indeed be met by supposing holy men thus moved, not to assume the office of pastor or teacher, in the church, but simply to become ministers of the word; but these ideas are so nearly identical that it would seem the distinction must exist in theory, rather than in fact.

Besides, if every ordinary minister of the gospel does, like Paul, so receive his commission to preach the gospel, direct from heaven, that ordination can in no proper sense be said to invest with the ministerial functions, then the right to exercise these functions, and of course to administer the ordinances, and to perform all other acts and duties of the sacred office, is equally valid before and after ordination. This Mr. Fuller admits. But were the principle practically as well as theoretically allowed, there would be need of a perpetual miracle to preserve the peace and harmony of our churches, by distinguishing those who are divinely commissioned from those who run and the Lord has not sent them.

Or if, as Mr. Fuller says elsewhere, and as many suppose, ordination implies nothing more than a brotherly concurrence in the act of the church in electing a pastor, then it will follow that every act of ordination where no such election has taken place—i. e. where the candidate is not invested with any direct office in the church, is improper, (which with present views we are not prepared to admit.)—besides, ordination itself would seem to be a work of supererogation, since according to these views, the act of ordination does no more than invest with office in a particular church, and every church is supposed to be competent to manage its own affairs. And still further, re-ordination whenever a new charge was assumed, would be a necessary consequence of this doctrine legitimately carried out.

An opinion far more prevalent it is believed, at the present time, is that which makes ordination, sanction, not so much the choice of the church, as the ministerial character and qualifications of the candidate. Such seems to be the opinion advocated by Coleman, in his late work on the Primitive church. And so far as this opinion goes, we apprehend that no valid objection on scriptural ground can be urged against it. But does it exhaust the subject? Is this, (a mere recognition of ministerial qualifications) all that ordination implies? The words employed to express the act would certainly seem to convey a more enlarged signification.—Acts 14: 23, it is said that when Paul and Barnabas had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. Here the word *Chirotonia*—translated ordained, is defined by the Lexicons—to choose, to appoint, to constitute.—The primary signification to choose, by lifting the hand as in a popular vote, certainly cannot here be allowed, since it was Paul and Barnabas who performed the act. Titus 1: 5. Paul writes, for this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city. Here the word translated ordain is *Kathistemi*, and is rendered by Donegan, (in the first case: tense in which it here occurs) to introduce, to establish, to constitute, to appoint, to put into a certain state; and Robinson, in his New Testament lexicon,—to set, to constitute, to set one over anything. These are the only words from which any direct argument as to the signification of this rite can be drawn, that are employed in the New Testament. They are the only words translated ordain, where ecclesiastical ordination is referred to. And to deny as some have, that it is referred to in the passages we have quoted, would be against all evidence and all authority, to deny a scriptural warrant to christian ordination itself.—For if it be not distinctly referred to in these passages, in what others shall we find it? And if ministerial ordination is here intended, can we believe that a mere recognition of ministerial qualifications is all that is implied? Is there not also an investing of the candidate—not with office merely—but with official character,—the placing of him in a rank, an order to which he could not be said properly to belong before? The word ordain conveys of itself nothing less than this, and hence Mr. Webster in his large Dictionary defines, "To set, to establish, in a particular office or order; hence to invest with a ministerial function." To us it seems plain that ministerial functions are not fully and properly possessed without ordination. This seems distinctly taught in 1 Tim. 4: 14, where Paul exhorts Timothy as a son in the gospel and with spe-

cial reference to his ministerial duties, and ordination vows, not to neglect the gift which was in him; which was given by prophecy with the laying on of the hands of the presbytery. I cannot see how any one can doubt that Paul here intended to refer Timothy to the solemnities of his ordination—to remind him of the official gift which he had then received, and draw therefrom a powerful and affecting argument, urging him to fidelity in discharging the duties of his holy trust.

(To be continued.)

Sufferings of Christ.

Messrs. Editors.—"Inquirer" is doubtless aware that he has adopted a very easy method of disposing of my "strictures," by his "queries." But notwithstanding, I esteem it a privilege to humbly aid him in his investigations "to elicit truth."

And to proceed, I would remark, that, in answering his "queries," I shall be obliged, either to consider, as a whole, several questions at a time, or commit frequent repetitions—the former course seems the most feasible. And, I, he inquires, 1. "If the 'Divinity of Christ' withdrew that the Humanity might suffer on the cross, how can the sacrifice of Christ possess an infinite value; and how did such an event manifest any special or surprising love on the part of God?" 5. Do the nature of Christ, his Manhood, and his Godhead, act separately from each other in the work of Redemption?

6. Do the Scriptures represent Christ as divided in that grand act of expiation on the cross, by which our redemption was secured? In other words, was the manhood alone in his agony, while the Divinity stood by, or soared to heaven? 12. The Son of God—Christ—the Messiah, "came into the world,"—was it then the Being which came into the world, which existed before the world was, which suffered, or was it simply the man Jesus, born in time of the Virgin Mary? If it was the latter only which suffered, where was the former—the Jesus Christ namely which came into the world—the Logos which was with God, and was God? 13. Did Jesus Christ suffer and die as a mere man? Was the whole work of ransom or atonement achieved by a mere man, while the Deity withdrew—withdraw just at the most important, the most difficult point of the whole transaction? In other words, was the essence of the great work of expiation—the baptism of blood and agony—the work of simple humanity?

Now it will be readily seen, even by the careless reader, that only one general point is embraced in these diverse forms of inquiry, viz: "Did Jesus Christ, the Saviour of sinners, die as God-man, or as a perfect man only." I labored, in my "strictures" to prove the latter. It may, however, be necessary here to add, that an answer to these queries may be found in the prophetic description of Christ's sufferings by Isaiah, in the 53d chap. of his book of prophecy. It is there affirmed, as plainly as language can declare, that, as a man, he was acquainted with sorrow—he was afflicted,—he received stripes for us,—he was smitten by God,—his soul was made an offering for sin, &c. But in all, not a single hint is given that he suffered, much less died, as God. The very thought of such an idea is preposterous. The Bible nowhere affirms it. The apostle Peter declares in 1 Pet. 2: 24, "Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness." He says nothing about the Divinity making "expiation for sin."

"Inquirer" frequently asks "how" a certain end can be accomplished if the Godhead of Christ did not suffer. But it is merely necessary to reply, that all we wish to know respecting human redemption is the facts of the whole transaction, leaving the manner of the procedure to be explained in another state of existence. God has revealed the facts, but not the manner of his doings towards men. Again 2. He inquires: 3. "How can it be said of God, 'In all his afflictions he was afflicted'?" Does afflicted mean anything or nothing? 7. Is it quite certain that the Deity cannot suffer, at least in the way of sympathy? 8. Is perfection a bar to such sympathy? 9. Might not the Godhead of Jesus, in consequence of its intimate and ineffable union with his manhood, not suffer, in the way of sympathy, with the agony of his human body, and his human soul, and might not that sympathy be as intense as the infinite depths of the Divine nature?

In answer to these queries, which embrace the one general inquiry, "Can the infinite, eternal God, suffer?" I would merely say, that there is a difference between "suffering agony," and feeling pity or love for the afflicted. Jesus Christ in his body as in his soul suffered pain in the extreme. "God so loved the world," &c. He pitied—the sympathized with his people in their distressed condition. But to say that the Godhead of Christ the Son, endured pain, and thus sympathized with his human nature, is the same as to affirm that the Father and the Holy Spirit also endured the same agonies. For they are one being—one nature—one essence. There is no separation between them. When we speak of the persons of the Father, and of the Son, and of the Holy Spirit, we regard each as distinct, but not separate. Well, if they are one being, they all must have suffered for human redemption, (if your hypothesis be true) which is an absurdity too glaring to be admitted in the 19th century.—Common sense is against it.—The Bible is opposed to it.

Again, 3. He inquires, 2. "If the phrase 'Son of man' refers only to the humanity of Christ, how can the Son of man, the mere manhood of Christ, acquire competence to judge the world? Is he not appointed judge because he is the Son of man?" Yes, he is appointed judge for this reason,—but more—because too, he is the Son of God. He is, then, competent to conduct the general judgment to the satisfaction of both God the Father and man, his immutable and finite equal. As the Son of man he will exhibit the marks of human suffering, and be discernible by those of like passions, whom he will address in judgment. His humanity will render his position as judge, more impressive than if he were merely to display his Godhead. But being God, he can infinitely examine each subject, and decide righteously, giving to each one precisely as he merits. But there is a vast difference between the two positions of sacrifice on the cross and judge of men and angels. In the one case he suffered—in the other he assumes infinite authority. He acts the part of God, and not as one forsaken by God.

Again, 4. He inquires, 4. "What is the meaning of the passage, 'Awake, O sword, against the man that is my fellow?' (Zech. 13: 7.) God here declares that Jesus Christ is equal with himself, even as Christ affirms in several instances, and for which he was much abused by the Jews. The same fact was declared by Stephen, for which the Jews stoned him to death; Saul of Tarsus being among the

number who consented to his death, but who, in his epistle to the Philippians, chap. 2: 6, bears testimony to the same sentiment. But the text presented for explanation does not say that the sword awakes to slay the fellow—the equal of God—but the Shepherd—the man. The whole passage reads, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered," &c.

"Inquirer" wishes to know "if there is a mystery in the cross." I am at a loss to know what he means by "the cross." If he means the whole of redemption, or the sufferings of Christ on the tree, I answer in the language of the apostle respecting the whole of Christ's mission, including his nature, his connection, &c., "Great is the mystery of godliness, God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." But in all this comprehensive description of Christ, the God-man, there is a blank—nothing is said of this God who was manifest in the flesh, or that hints his suffering or rising from the grave. With these remarks, I leave the reader and "Inquirer" to supply the blank if they can.

A FRIEND OF TRUTH.

Ordination.

At the invitation of the Union Baptist Church, Plainfield, an Ecclesiastical Council convened in their house of worship, the 27th ult., to take into consideration the propriety of ordaining Br. Frederic Charlton, to the work of the gospel ministry and was organized by the choice of Rev. N. Wildman, Moderator, and Rev. D. B. Cheney, Clerk.

The following Churches were represented, viz: Packersville, Sterling, Volmout, Preston City, Lebanon, Greenville and Central Norwich.

Rev. Henry Bromley, from Norwich, accepted the usual invitation to visiting brethren. The examination of Br. Charlton was very thorough and satisfactory, and the vote to proceed to his ordination the next day was unanimous. The order of the ordination services was as follows: Reading select Scriptures, Rev. N. V. Steadman. Introductory prayer and sermon, Rev. N. Wildman. Prayer of consecration, Rev. C. S. Weaver. Charge, Rev. D. B. Cheney. Hand of Fellowship, Rev. Henry Bromley. Address to the church and congregation, Rev. D. B. Cheney. Concluding prayer, Rev. N. V. Steadman. Benediction, by the candidate. The performances of the choir were of a superior order and added much to the interest of the occasion.

The services as a whole, were rather devotional than literary, and seemed to produce a happy effect upon the congregation. We heard many times expressed, both by ministers and laymen present, that never on any former occasion had they seen so large an assembly, so profoundly still for so long a time, thus evincing the interest manifested in all the services.

Br. Charlton, though but a young man, has been employed the past nine years, as a student, or as a teacher, or both combined, and we are glad to welcome such a laborer as we trust he will prove himself to be to the eastern soil of Connecticut.

He is settled with an interesting people. The church constituted in 1840, reported 162 members to the last Association, and their new house of worship is situated in the midst of a somewhat dense manufacturing and agricultural population. Our prayer is, that the union which has been thus formed, may be a blessing to both pastor and people and to the Zion of God.

COM.

OUR PAPER.—We have been requested to publish the following, and do so, with much gratitude to our Clerical brethren, for this voluntary expression of their determination to promote the interests of our Diocesan paper.

At a Convocation of the Clergy of Fairfield County, held at the Rectory of St. John's, Stamford, the Rt. Rev. the Bishop in the Chair, it was

Resolved unanimously, That we pledge ourselves to make an effort in our several Parishes to increase the circulation of The Calendar; and that we will report relative to our progress and success at the next Clerical meeting of this County.

T. T. GILSON, Secy.

We transfer the above to our columns, for the purpose of showing the interest manifested by the Episcopal clergy in behalf of their paper. They understand right well the importance of a diocesan paper, and its beneficial effects upon their church. They know that a paper devoted to the interests of their denomination, is indispensably necessary to success, and hence they pledge themselves to make an effort in their several parishes to increase the circulation of the Calendar, and that they will report relative to their progress and success at the next clerical meeting. This is all very commendable on the part of the Episcopal clergy, and worthy of imitation by other denominations. We would not be understood, however, as finding fault with our own ministering brethren for neglect of duty in this respect: on the contrary, we have reason for the most profound gratitude for the almost unnumbered favors we have received at their hands. In every section of the State they have been to us as brothers, and it is, in a great measure, to their influence that we feel indebted for the success which has crowned our labors. The Secretary is not only the largest in size, but has also the largest circulation of any religious paper in the State, and we are happy to say, that its circulation, and we hope, its usefulness are steadily increasing; but there is still room for a much larger circulation, and while other denominations are exerting themselves to the utmost to spread, by means of the press, their own peculiar sentiments, we hope a corresponding exertion will be manifested by our own.

"Being crafty I caught you with guile."

This sentence is explained by a writer in the last number of the Christian Review as follows:—"There is one expression of the Apostle, which has been quoted, as justifying the sly, politic course on which we have been commencing. It is, where, in speaking to the Corinthians, he says, 'Yet being crafty, I caught you with guile.' Now any one, who will attentively consider the context, may be easily convinced that the apostle here speaks of a charge made against him by his adversaries. They accused him of using guile; but he proceeds to challenge attention to the course which he had pursued in order to refute the charge. No, no; no man, inspired or uninspired, was more free from guile and double-dealing than the great apostle of the Gentiles."

BROWN UNIVERSITY.—The annual Catalogue for the academic year 1846-7, is received, from which we learn that the number of students is as follows: seniors, 34; juniors, 40; sophomores, 32 freshmen, 31; English and scientific course, 9; total, 146. Brown University ranks among the very first literary institutions in the country, and its reputation is rapidly rising.

Christian Anti

The proceedings of town, Ct. Oct. 14, styled "Christian Anti-Slavery Convention," have been sent to our examination we have proceedings contain Convention, but also which we find was organized, we judge from Congregational; it discloses This is well enough, but self righteous tone of not only style themselves declare that a great many Methodist, Baptist and State are "respecters of the poor," "in followers of the poor," "abettors of the poor," "as other men."

We learn from the Rev. Mr. Fuller had consented to be present, but was prevented by other engagements. Baptists occurred not during the week.

At Greenville, Butler was held by the Presbyterian ministers. From 600 to 700 persons were present, and a large number were constituted, all being. Elder Jesse Lee, of Greensboro, N. C., was baptized. Elder Henderson, of Greensboro, N. C., has been nearly 300 acres within the bounds of our two months.—*Alle. Bapt.*

The Rev. Dr. Baird in "The times are ominous. A storm is gathering that country. There is a can be done should be, for it alone can save the nation. Indeed, I think all years to be shaken to its very foundations."

Poetry.

The Pauper's Death-Bed.

TREAD softly—bow the head—
In reverent silence bow—
No passing bell toll toll,
Yet an immortal soul
Is passing now.

Stranger! however great,
With lowly reverence bow;
There's one in that poor shed—
One by that paltry bed,
Greater than thou.

Beneath that beggar's roof,
Lo! Death doth keep his state:
Enter—no crowds attend—
Enter—no guards defend—
This palace gate.

That pavement damp and cold
No smiling courtesies tread;
One silent woman stands
Lifting with meager hands
A dying head.

No mingling voices sound—
An infant wail alone;
A sob suppressed—again
That short deep gasp, and then
The parting groan.

Oh! change—Oh! wondrous change—
Burst are the prison bars—
This moment there, so low,
So agonized, and now
Beyond the stars!

Oh! change—stupendous change!
There lies the soulless clod!
The Sun eternal breaks—
The new immortal wakes—
Wakes with his God.

Mrs. Southey's Poems.

"I never cast a flower away."
I never cast a flower away,
The gift of one who cared for me—
A little flower—a faded flower—
But it was done reluctantly.

I never looked a last adieu
To things familiar, but my heart
Shrank with a feeling almost pain,
Even from their lifelessness to part.

I never spoke the word "Farewell,"
But with an utterance faint and broken;
An earth-sick longing for the time
When it shall never more be spoken.

75.

Religious & Moral.

For the Christian Secretary.

Lilia Herbert.

CHAPTER III.

"Even triflers flout
How strong and beautiful is woman's love,
That, taking in its hand its thornless joys,
The tenderest melodies of ineffable years,
Yea! and its own life also—lays them all,
Meek and unobtrusive, on a mortal's breast."
Mrs. Stoddard.

Shall we describe the wedding? Briefly
then, there was the usual flutter of white
dresses and of the bride's heart. She looked
more beautiful than ever before, as brides
always do, and the groom was happier than
he had ever been, of course. Perhaps the
bride was happy too, only she was not as
ready to own it, but I do not know how that
was, for as far as I am aware, she never
told. The brilliant assembly were all very
merry, who ever saw a wedding party otherwise?
The only sad people there, were the
near relatives of the bride, whose joy
was darkened as the shadow of the approaching
separation fell over their loving spirits.

I take that back. There were a very
few others who did not exactly enter into
the spirit of the scene, or rather they entered
too deeply into it, for their own peace of
mind. These protested the next day to their
particular friends, (under injunctions of
secrecy,) that they never saw any one
look like such a perfect simpaton as did
the groom. As for Lilia, she never considered
her as pretty as many did, but that evening
she turned so red and looked so foolish
she was positively ugly. If I should
inform you of the particular circumstances
of these people, you might deem it invidious,
so I shall not explain the hue of the
medium through which they gazed.

All the married people were in fine spirits.
Some persons ascribed this to the benevolence
of their hearts. They rejoiced to behold
others becoming as happy as they had long
been. Others found a solution of their
enjoyment, in a certain old English maxim
which intimates the fondness of misery
for society. I shall not attempt to settle
this mooted point.

A good old puritan once remarked that
there was too much laughing at weddings;
"for," added he, gravely, "it is a solemn
and awful occasion." Probably the good
man occasioned more of the objectionable
demonstration by his last adjective, than he
hindered. But without quite agreeing with
our great Grandfather in this, we will still
lay aside our mirthful tone, for no reflecting
heart can fail to behold in such a momentous
ceremony, much of a solemn and tearful
interest.

"The licentiate's finger tip the dancer's heel—
What do they care?"

Joy, serious and sublime,
Such as doth nerve the energies of prayer,
Should swell the bosom, when a maiden's hand,
With life's dewy dewy dew, girdeth on
That harness, which the ministry of Death
Alone unlooseth, but whose fearful power
May stamp the sentence of eternity.

CHAPTER IV.

"I've seen the colors fading from all that I could
prize,
Like day's departing glories from out the sunset
skies."
Thayer.

Three bright years had flown on golden
pinions away, and it became necessary in
the course of his business operations, for
Mr. Coleman to leave his youthful wife in
their pleasant home, while he passed a winter
abroad. The letters which he brought
from his numerous influential friends, and

the station of rank and fashion which some
of his family connexions there occupied,
immediately introduced him into a very gay,
pleasure-loving circle, and invitations to din-
ing parties of gentlemen and evening so-
cieties, were perpetual. His elegant, yet frank
manners, and most charming conversational
talent, soon rendered him a great favorite.
Yet did he frequently retire disgusted
from a large table surrounded by gentle-
men, every one of whom had sat at the
wine banquet, (which was the inevitable
concomitant of every such gathering;) until
his conversation was revolting in its fol-
ly, and the thick utterance betrayed the
surcharged head. Poor Coleman fancied
that the favor of these wealthy and influ-
ential, but most worthless men, was impor-
tant to him, as in his extensive business re-
lations, almost all of them were more or
less connected with him. He had not the
fortitude to incur their contempt and dis-
pleasure.

"Are you a Washingtonian?" sneeringly
queried a fiery-eyed old gentleman, as he
witnessed the young man's aversion to the
draughts that were forced upon him.

The ready color crimsoned the other's
cheek, rendering his pure beautiful com-
plexion for a few moments something simi-
lar to the happy faces by which he was sur-
rounded; as he hastily replied in the nega-
tive, and inwardly deplored that he was
not. "That would shelter me, and relieve
me from this constant importunity," thought
he, "but I cannot commence now of course."

Yet these gentlemen were what the world
calls, highly polished; their polite atten-
tions and really kind treatment in many
respects, not only flattered the sorely tempt-
ed young man, but won his gratitude. Ma-
ny of them had travelled much, and their
conversation was highly entertaining.

Gradually their guest grew fond of this
state of society. He was surrounded by
the unfortified spirit; there was no barrier
between him and destruction, and each
revolution of the dread whirlpool, drew
him closer and closer into its dark bosom.
First of all, where God's love is not, and
therefore his sustaining grace is absent;—
and second, where the temperance pledge
is not, which he has been pleased wonder-
fully to bless; let the wind of temptation
blow, and the flood of evil example arise,
ah! the ruin that ensues, is ever terrible!

Had Arthur Coleman become a drunk-
ard! By no means. He had never once
been really intoxicated, but when the eight
months to which his stay had of necessity
been protracted, had expired, the poor fel-
low was a changed man. He was twice as
excitable, quite irritable and impatient, and
his heart often throbbed painfully, as he
felt conscious that his self-respect and light-
ness of spirit, were departing together.

Sometimes Mrs. Coleman's sweet letters of
affectionate interest appeared to reproach
him, yet he could scarcely tell why he felt
guilty. Uncle Herbert's spirit had often
seemed to rise before him like the ghost of
Banquo, as he sat at the festive board, and
already had he taken that step so wont to
be fatal; i. e., drinking to drown reflection.

At this awful point in his history, he is fet-
tered in a prison from which there is but one
possible way of escape. That way, blessed
be God! is sure, safe, certain. Feeling
his utter weakness before the power of
this foe, had he thrown himself penitent
and believing at His feet who would have
imparted to him invincible strength, and
who even now gazed upon him in unspeak-
able compassion; and then taken the means
to which God has set his seal, and man his
testimony; all, all would have been infi-
nitely well. How many, from the gloomy
prison of intemperance, chained with a
quenchless thirst, and the Devil for a Jail-
er, have, by God's grace and the blessed
pledge, thrown down their fetters, and walk-
ed forth men and Christians! Though the
clank of these infernal links would now
and then, for a while, seem to sound in
their ears, at last even that died forever
away, drowned in the swelling anthem of
freedom!

But Arthur Coleman returned home.—
Friends thought his fine manly counte-
nance had changed somewhat, and not for
the better during his absence, but his wife
would hold no alteration, and of course
mentioned none. The first time that her
eyes were the least opened, she was with
her husband at a wedding. The head of
the family at whose house the guests were
assembled, was one of those individuals
who appear to be more zealous for the au-
thority of the great Saviour's example at
the Cana nuptials, than in any other scene
of his spotless career. It was in vain that
his temperance friends fully replied to that
evil, over and over. "He would not be
more righteous than Christ," he said.

Here then it was, that Lilia noticed with
an unpleasant feeling amounting to some
alarm, the frequency with which her hus-
band partook of this dangerous beverage.
At length, she observed that his excited
state was noticed by others, and with a burn-
ing cheek, by a cautious whisper she en-
deavored to check him. He either did not,
or would not understand her, and the dis-
tressed wife, passed in the midst of festi-
vity, a sadly oppressed evening. She
concluded to forbear remonstrating with
her husband until the next day. But all
her thoughts had hitherto been poured
into his fondly attentive ear, and she
now found this heavy one, insupporta-
ble to be borne alone. While they were
walking home therefore, she ventured with
a fluttering heart, and faltering tongue, to
suggest gently to him, her grief and sur-
prise. It was ill-timed. Poor Coleman
was already in a state of high excitement,
and angry, bitter words, the first unkind
syllable he had ever given the confiding
being at his side, fell like drops of molten
lead on her young heart. Scalding tears

rushed at once to her soft uplifted eyes, and
as she struggled to repress their flowing,
they fell back upon her spirit like coals of
fire.

CHAPTER V.

"To trust 'mid danger and mid care;
To hope when love seems almost dead;
To hope when other hearts despair;
And pray when love and hope are fled."
Mrs. Moskov.

Poor Lilia passed a sleepless night. She
tried to pray for her poor husband, she tried
to pray that if he ceased to cherish her,
she might not cease to love him; she at-
tempted in some sort of a way to obtain
consolation from God, but she had never
opened her heart to Christ, and the spirit of
prayer came not with its voice. Gentle,
affectionate, confiding, she was all that a
wife could be without grace, which is, after
all, just simply to say, that she lacked that
which is, and ever must be, ALL.

She could not now lead her beloved to
the Saviour. She could not pray for him,
with availing supplications.

But the succeeding day, was far brighter
than she had dared to anticipate. Her
husband begged her forgiveness with the
most tenderness. His kind words fell on
her soul like fragrant dew, and she began to
hope that the dark cloud which had so sud-
denly lowered over her happy dwelling, had
now floated away forever. A few times
during the succeeding winter, a cold pang
shot through her heart, like the chill of
death itself, on perceiving Arthur's breath
taught with the accursed poison; but this
was rare, and she, naturally hopeful, in-
vented all the excuses for it, she could think of.

In the mean time the brightest page that
her history had ever unfolded, opened in
blessedness. A treasure, infinitely more
precious than a husband's love, than all
earthly felicity combined, was clasped to
her rejoicing bosom.

I have not space, I fear, to detail the in-
strumentalities employed in this transcen-
dent change, and must pass on.

Sometime in the month of March, Mr.
Coleman's pecuniary affairs became much
involved, and at last the whole of his es-
tate, except a small remnant, passed out of
his hands. These troubles, sealed his doom.
He returned to his cups like a man possessed
with a demon, and sought to dry up this
new sorrow, as it were, with the very flames
of perdition. For the loss of the property,
Lilia cared nothing. She had learned
those were "the silver and the gold, and
the cattle upon a thousand hills," and she
had sat too trustfully at the feet of the Holy
Saviour, to believe that he would give
her soul to eat of His own body, and then
withhold any needed temporal sustenance.

But to behold her beloved husband rush-
ing headlong to destruction, was an agony
too dreadful for anything short of Almighty
grace to sustain her under.

Poor Coleman's descent was exceedingly
rapid. (To be continued.)

From the Congregational Journal.

Freting and Scolding.
1. It is a sin against God.—It is evil and
only evil, and that continually. David un-
derstood both human nature and the law of
God. He says, "Fret not thyself in any
wise, for it is always a sin. If you can
not speak without fretting and scolding,
keep silence."

2. It destroys affection.—No one ever
did, ever can, or ever will love an habitual
fretter, fault-finder, or scolder. Husbands,
wives, children, relatives, and domestics,
have no affection for your peevish, fretful
fault-finder. Few tears are shed over the
graves of such. Persons of high moral
principle may tolerate them; may bear
with them; but they can not love them any
more than they can love the sting of net-
tles, or the noise of mosquitoes. Many a
man has been driven to the tavern and to
dissipation by a peevish, fretful wife. Ma-
ny a wife has been made miserable by a
peevish, fretful husband.

3. It is a bane of domestic happiness.—A
fretful, peevish, complaining, fault-finding
person in a family is like the continual chaf-
ing of an inflamed sore. Wo to the man,
woman, or child, who is exposed to the in-
fluence of such a temper in another!—
Nine-tenths of all domestic trials and un-
happiness spring from this source. Mrs.
D. is of this temperament. She wonders
her husband is no more fond of her com-
pany; that her children give her so much
trouble; that domestics do not like to work
for her; that she can not secure the good
will of young people. The truth is, she is
peevish and fretful. Children fear her, but
do not love her. She never yet gained the
affections of a young person, nor ever will
she till leaves off fretting.

4. It defeats the end of family govern-
ment.—Good family government is the
blending authority with affection, so as to
secure respect and love. Indeed, this is
the grand secret of managing young per-
sons. Now your fetters may inspire fear,
but they always make two faults where they
correct one. Scolding a child, fretting at a
child, sneering at a child, taunting a child,
treating a child as though it had no feel-
ings, inspire dread and dislike, and foster
the worst dispositions from which many of
the worst faults of childhood proceed.

Mr. G. and Mrs. F. are of this class.—
Their children are made to mind; but
how! Mrs. F. frets and scolds her chil-
dren. She is severe upon their faults;—
she seems to watch them in order to find
fault; she sneers at them, taunts them, and
treats them as though they had no feelings.
She seldom gives a command without a
threat, and a long running, fault-finding
commentary. When she corrects her chil-
dren, it is not done calmly and in a serious,
dignified manner. She raises her voice,
and puts on a cross look, threatens, strikes
them, pinches their ears, and snaps their
heads. The children cry, pout, sulk;—

and poor Mrs. F. has to do her work over
pretty often. She will then fret at her hus-
band because he does not fall in with her
ways, or chime in with her as a chorus.

5. Fretting and scolding make hypocrites.
—As fretters never receive confidence and
affection, so no one likes to tell them any-
thing disagreeable, and so procure themselves
a fretting. Now children always conceal
as much as they can from such persons;
they can not make up their minds to be
frank and open-hearted. So husbands con-
ceal from their wives, and wives from their
husbands. For a man may brave a lion,
but who likes to come in contact with net-
tles and mosquitoes?

6. It destroys one's peace of mind.—The
more one frets, the more one may. A fret-
ter will always have enough to fret at. Es-
pecially if he or she has the bump of or-
der and neatness largely developed. Some-
thing will always be out of place; their
will be always some dirt somewhere; oth-
ers will not eat right, look right, sit right,
talk right, act right; that is, will not do
these things so as to please them. And
fretters are generally so selfish as to have
no regard to any one's comfort but their
own.

7. It is a mark of a vulgar, selfish dispo-
sition.—Some persons have so much gall in
their dispositions, are so selfish, that they
seem to have no regard to the feelings of
others. All things must be done to please
them. They make their husbands, wives,
children, domestics, the conductors by which
their spleen and ill-nature are discharged.
Wo to the children who are exposed to such
influences! It makes them callous and
unfeeling, and when they grow up they pur-
sue the same course with their own chil-
dren, or those intrusted to their manage-
ment, and thus the race of fretters is per-
petuated. Any persons who are in the
habit of fretting, sneering, or taunting their
husbands, wives, children, or domestics,
show either a bad disposition, or ill-breed-
ing. For it is generally your ignorant peo-
ple that are guilty of such things.

Flight of Roger Williams.

From the narrative which has already
been given, it is plain that the head and
front of his offending, consisted in his main-
taining, that the civil magistrate has no
right to interfere with religious opinions.—
Of the truth of this principle, and its im-
portance to the well-being of so-
ciety, there is no longer any room for ques-
tion. It is now the cherished sentiment of
the people of this country, and is rapidly ex-
tending its sway throughout the Protestant
world. In the mind of Roger Williams, even
at an early period of life, it was clearly
conceived, and earnestly pressed to its
legitimate results; though it was there ming-
led with other opinions, with which it had
no natural connection. It may also be ad-
mitted, that, while in Massachusetts, he ad-
vocated his principle with too urgent a zeal,
and with too little regard for the prevailing
opinions of the age; but, after making every
allowance that either justice or charity
can claim, his banishment must still be re-
garded as an arbitrary proceeding, utterly
without foundation either in justice or in
state necessity. It was the offspring of a
principle that would justify every species
of tyranny, and it will forever remain among
the few spots that tarnish the escutcheon
of Massachusetts, otherwise radiant with un-
numbered virtues.

At the period to which this narrative re-
lates, how different was the aspect of New
England from that which she now presents!
From the shores of Massachusetts Bay to
the shores of Narragansett, is now a pleas-
ant excursion of a few hours, through busy
villages and cultivated fields, and across a
region diversified everywhere with the in-
numerable occupations and the ever cheer-
ful sights and sounds of civilized life. But,
at the time of Roger Williams' banishment,
none of these had ever begun to be. The
only settlements of white men, in the dis-
trict now comprising the States of Massa-
chusetts, Rhode Island, and New Hamp-
shire, were scattered along the coast from
Cape Cod to Portsmouth. The whole extent
of country stretching northward from the
ocean, between Boston or Plymouth on the
east, and the Pawtucket or Seekonk River
on the west, now embracing several thick-
ly-peopled counties of the State of Massa-
chusetts, was then a wide wilderness, inter-
sprinkled with thick forests, and presenting
scarcely a single dwelling of civilized man.

It was in January, 1636, the sternest
month of a New England winter, when
Roger Williams left his wife and babes in
Salem, in order to escape the warrant, that
would have conducted him to the ship then
waiting to bear him to England. He went
forth an exiled man, to trust his life and
fortunes to the rough chances of wilderness,
and then skirted the colonies of Plymouth
and of Massachusetts Bay. Seldom has an
exile for opinion's sake been driven from a
Christian community to encounter more
severe necessities, or endure more crushing
privations. He was without companions,
and without a place of refuge from the
severities of the pitiless season. Though
he has left no detailed account of his wan-
derings, yet here and there a scattered
allusion, in his writings, tells us how
wretched must have been his exiled condi-
tion. In a letter to his friend Major Mas-
son, written thirty-five years afterwards, he
speaks of still feeling its effects. "I was
sorely tossed," says he, "for fourteen weeks,
in a bitter winter season, not knowing what
bread or bed did mean."

In the absence of authentic narrative,
the imagination calls up the desolate as-
pect of New England two hundred years
ago, and pictures the scene of his "sorrow-
ful flight." Before him spread the wide
forest, covered with the deep snows of mid-
winter, tracked by wild beasts, whose num-

bers and ferocity civilization had not yet
diminished and diversified only by occa-
sional groups of the inhospitable dwellings
of the Indians. Behind him were his family
and his home, in the settlements from which
he had been banished for conscience' sake.
Provided only with the poorest means of
subsistence, separated from the commonest
charities of civilized life, how heavily must
those dreary weeks have rolled away!—
The winter's storm roars in the forest, the
howl of the wolf and the scream of the
panther are borne upon the blast; but his
only shelter is a hollow tree, or the com-
fortless cabins of the savages. Yet this
outcast man, whom rulers had banished,
whom churches and clergy had proscribed,
beams with him, in his desert wanderings,
a great doctrine of Christian ethics, an eter-
nal principle of civil right of inestimable
importance to all mankind. He alone com-
prehends it in its true significance; and, as
an apostle commissioned from Heaven, he
alone has preached it to a blind and bigoted
age. If he perishes amidst the fury of the
storm, or from rage of wild beasts, or of
savage men, there is not another in New
England, perhaps not in Christendom, who
fully comprehends it, and dares assert it.

But he was not destined thus to perish.
In the days of his prosperity, he had assidu-
ously cultivated the friendship of the In-
dians, who visited the settlements of the
colonists. He had thus acquired the use of
their language, and now, in his time of need,
when he presented himself at their squalid
cabins, a houseless wanderer, they received
him to their rude hospitality. "These sa-
vages," says he, "fed me in the wilderness."
And, in after life, he ever acknowledged,
with pious gratitude, the providence that
watched over him and protected him amidst
the sufferings and perils through which he
passed.—Gannett's Life of R. Williams.

The Power of Intemperance.

"Potomac," the Washington correspon-
dent of the Baltimore Patriot, thus speaks
of the late Felix G. McConnell:

"Now that General McConnell is dead
and gone, people begin to remember there
were bright spots in his character. I knew
him long ago in Alabama, and while he was
in Congress, and some of the newspapers
and letter writers were handling him roughly,
he would often come to me, on account
of our old acquaintanceship, perhaps, and
with tears in his eyes beg of me to intercede
in his behalf, and try to get the editors and
letter writers aforesaid to let him alone.—
He would say that he asked it, not for his
own sake, but for the sake of his excellent
wife and children. On these occasions, I
more than once told him that he knew as
well as he could be told, how he could put
a stop to the abuse he complained of. He
would reply, 'I know it, I know it; you
would have me stop drinking and frolicking,
and shut up this walking grocery! But I
can't do it. I have tried many times, and
it is impossible. I can't stop, but must go
on.' I once asked him what he expected
his end would be? He replied seriously—
'for he was sober—that he knew not.'—
His wife was a good Christian, and would
go to heaven. He hoped his children would;
but as for himself, he could only say, that
at one period of his life, he was for thirty-
three months a sincere exhorter in the church
and if the God above did not look back to
that period with a favorable eye, and save
him, why then he would be lost, for he could
do nothing now towards saving himself—it
was too late!

MARY.—Who does not love the common
yet beautiful name, Mary? It is from the
Hebrew, and means a "tear drop." What
sweet and joyous hours of other days—
what pleasant associations does not the very
name call up in every heart! Who knows
the name of Mary? Who does not love the
name? If there is anything gentle and val-
ued and womanly, what Mary possesses it
not? Was it not Mary who was
"Last at the cross,
And earliest at the grave?"
And was not Mary the mother of the Sav-
ior of the world?

MISERIES OF INDOLGENCE.—None so little
enjoy life and are such burdens to them-
selves as those who have nothing to do.
The active only have the true relish of life.
He who knows not what it is to labor,
knows not what it is to enjoy. Recreation
is only valuable as it unbends us. The
idle know nothing of it. It is exertion
that renders rest delightful, and sleep sweet
and undisturbed. The happiness of life
depends on the regular prosecution of some
laudable purpose, or calling, which enlar-
ges, helps and enlivens all our powers.—
Let those in active usefulness retire to en-
joy themselves. They are a burden to
themselves.

By the earthquake of 1755, at Lisbon,
60,000 persons perished in six minutes.—
This shock was felt over nearly all Europe.

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tors, and six queens of England; and the
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evidence of these miracles is denied in a great variety of
ways. In this radical age, our youth cannot be too per-
fectly aware, that evangelical religion is the truth. As
this book is intended for persons of different ages, and
of different degrees of intelligence, the questions are
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